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SPECIAL GENERAL CONFERENCE.

Manchester, December 14th, and 15th, 1845.

The meeting was called to order by J. D. Ross, presiding elder of the Manchester conference, who moved that elder Wilford Woodruff preside over this conference, which being seconded by elder A. Fielding, was carried unanimously.

It was then proposed by the president and carried, that elders Ward, Brown, and Walker act as clerks.

The first hymn being sung, prayer was offered up by elder John Banks.

Elder Woodruff then rose and said, that it was with no ordinary feelings that he stood before them on the present occasion. He was labouring under severe indisposition; the spirit was indeed willing, but the flesh was weak; he trusted, however, that the assembly would be as still as possible, while he endeavoured to make a few remarks. He had never seen any period of the church when his feelings were more satisfied than at present, the veil was beginning to be withdrawn and present scenes of glory and intelligence. Every hostile movement of the enemy at first looked dark, but that darkness was quickly dispelled, and brighter scenes of truth were speedily made manifest. The first news of the present movement certainly was like a cloud passing over the mind, which however speedily vanished, and it will eventually result in showing forth the power of God. We wish to lay before you the causes of calling this conference. Our brethren and sisters, the Saints, after being driven from their abodes, and hunted from Missouri, seemed as though they had found a resting place in the state of Illinois; there, by their industry, they had built up a large city and a temple, with several adjoining stakes; but the hand of oppression and persecution is again upon them, and they are compelled, under the alternative of death and destruction, to emigrate and seek an asylum in the wilderness, beyond the Rocky Mountains. Some may suppose that the present removal was a great trial—that is true, but the Saints were the people to endure that trial. The time has come for Jacob to be the head and not the tail. Many have considered Nauvoo as the only settlement of the Saints, but the idea has been too limited. Nauvoo has been a nursery, where the plants of the kingdom of God have been set; but in the course of time those plants want spreading, in order that they may arrive at full growth and proper maturity. And now when the Saints cannot remain any longer, they are willing to go. This is also necessary in order that the judgments of God might be poured out upon that guilty nation that is already drunk with the blood of the Saints. The church must come out from the midst of the Gentiles. Therefore we feel a satisfaction in this. We have built stakes, we are willing to sacrifice and leave them. We have suffered our prophets to be mur-

dered without resistance, and in no case has resistance been offered, save according to law and at the command thereof. We are by no means discouraged, we look upon these things as the fulfilment of the word of the Lord. Next spring will present such a scene as has not been witnessed scarcely since the exodus of the Israelites from the land of Egypt. I am perfectly willing that these things should be, and that America should have the credit of banishing so many of her citizens from her midst for conscience' sake. There is no safety under the government of the United States. It is time to go where we can enjoy our rights, and no longer be hemmed in, but be placed where Jacob's nobles shall be of themselves, and their governors shall proceed from the midst of them.—Jer. xxx. 21. I rejoice, then, more than at any other time. Let America go ahead with her present measures, but let the Saints arise and go out of her midst. If we are called to make sacrifices, the Saints are the people that can make them.

Elder Thomas Ward rose to express his feelings on the present occasion, and though, like brother Woodruff, he was labouring under severe indisposition, he felt also to rejoice in meeting that assembly at the present position of affairs. What had been the proceedings of the Americans towards this church from the commencement? most strange opposition! and in the boasted land of freedom and religious liberty, individuals could be found as candidates for the highest offices of the state, who would seek to gain their position by pledging themselves to exterminate the Saints. And yet, notwithstanding the continued opposition and cruel persecutions the Saints had had to endure, the church still stood a wonder unto the world. It is true the Saints had flattered themselves after their banishment from Missouri, that they had, indeed, found a home—a place of retreat in the state of Illinois; but even in this they have found themselves deceived. And moreover the views of the Saints themselves, with regard to the building up of Zion, had been too limited; many had thought that in a great measure their labours would be over, provided they got comfortably settled in Nauvoo, but the Lord, in his providence, was teaching a great lesson on this important subject. We know that the sacrifice will be very great, and the hardships and trials will be numerous and severe; but the Saints are the people to make that sacrifice and endure those trials; and they will encounter all things cheerfully, knowing it to be the will of God. Strangers may gaze and wonder, but we rejoice at the freedom which lies before the Saints, while this great event gives an additional evidence of the work of God. It is not meet that the Saints should any longer be subject to a government that has neither the power nor the will to protect them, or shield their lives and property from the fury of mobocrats; Providence and circumstances compel the church to come from that Gentile race, to become a people and nation themselves, and to transact business with nations instead of the people that have oppressed us. But there is another subject of great interest and importance that I would refer to, and that is the Joint Stock Company, and there seems to have been a peculiar providence in preparing it, as it were, in time for this grand movement. The Saints, generally, have wondered much that they have not received more information as to what we were doing, but this was at first impracticable, without sending a copy of all our communications on the subject to London. When assembled at the last general conference, the Saints, or rather the committee did well, according to the knowledge they had; but we found a new act of parliament on the subject, which our attorney had only just received, and he was, of course, quite unacquainted with it; however, so stringent were its clauses, that he declined to become responsible for making the necessary returns, which, of course, we have had to make ourselves. And, I rejoice much that we have progressed thus far without mistakes, and I am very happy to inform you that I have brought with me to Manchester the schedule of the deed of Complete Registration. Well, then, beloved friends, by the exodus of the church from the United States beyond the Rocky Mountains, we may be compelled to take a longer route, and sail round Cape Horn, but let the Saints remember that this course is one of the richest for trade and commerce in the world, and while we are gathering the Saints, we shall be able to carry on trade as merchants. I rejoice, then, much in our present prospects, and am convinced that the enemy is assisting, though he think it not, to bring about great good to the church. May the Lord God hasten it. Amen.

Brother Woodruff made a remark with regard to carrying the gospel to the Indians. So long as the Saints continued in the state of Illinois they could not carry the truth unto the Lamanites without exciting the jealousy of the American Government, but now they are compelling us, as it were, to this work.

The representation of the churches was then called for, which were given with one or two exceptions as follows:—

Manchester.—Number of Members, 1844, 46 elders, 99 priests, 57 teachers, 27 deacons. Baptized 175 since April General Conference. Standing good.

Liverpool.—Number of Members, 797, 3 high priests, 33 elders, 41 priests, 22 teachers, 15 deacons. Baptized 102 since April. Standing good.

Preston.—Number of Members, 523, 18 elders, 25 priests, 15 teachers, 4 deacons. Baptized 50 since April. Standing good.

Birmingham.—Number of Members, 727, 1 high priest, 37 elders, 45 priests, 25 teachers, 15 deacons. Baptized 87 since April. Standing good.

Glasgow.—Number of Members, 1181, 1 high priest, 44 elders, 31 priests, 40 teachers, 30 deacons. Baptized 68 since April. Standing good.

Edinburgh.—Number of Members, 418, 1 high priest, 17 elders, 21 priests, 7 teachers, 5 deacons. Baptized 75 since April. Standing good.

Clitheroe.—Number of Members, 314, 14 elders, 23 priests, 18 teachers, 7 deacons. Baptized 21 since April. Standing good.

Bradford.—Number of Members, 303, 1 high priest, 12 elders, 21 priests, 7 teachers, 6 deacons. Baptized 110 since April. Standing good.

London.—Number of Members, 324, 13 elders, 16 priests, 8 teachers, 7 deacons. Baptized 69. Standing good.

Worcestershire.—Number of Members, 247, 15 elders, 19 priests, 8 teachers, 4 deacons. Baptized 41. Standing good.

Leicestershire.—Number of Members, 156, 5 elders, 13 priests, 3 teachers, 4 deacons. Baptized 41. Standing good.

Mars Hill.—Number of Members, 659, 24 elders, 28 priests, 14 teachers, 8 deacons. Baptized 33. Standing good.

Burslem.—Number of Members, 329, number of officers not reported. Baptized 6. Standing good.

Merthyr Tydvile.—Number of Members, 493, 11 elders, 15 priests, 14 teachers, 7 deacons. Baptized 187. Standing good.

Captain Jones's Conference.—Number of Members, 5, with very encouraging prospects.

Macclesfield.—Number of Members, 206, 1 high priest, 10 elders, 17 priests, 12 teachers, 3 deacons. Baptized 33. Standing good.

Cheltenham.—Number of Members, 357, 16 elders, 32 priests, 8 teachers, 8 deacons. Baptized 22. Standing good.

Bath.—Number of Members, 116, 2 elders, 8 priests, 1 teacher, 2 deacons. Baptized 28. Standing good.

Bristol.—Number of Members, 91, 1 elder, 5 priests, 3 teachers, 3 deacons. Baptized 11. Standing good.

Carlisle.—Number of Members, 186, 14 elders, 16 priests, 8 teachers, 3 deacons. Baptized 21. Standing good.

Garway.—Number of Members, 121, 3 elders, 10 priests, 3 teachers, 1 deacon. Baptized 11. Standing good.

Hull.—Number of Members, 190, 9 elders, 22 priests, 11 teachers, 4 deacons. Baptized 120. Standing good.

Derbyshire.—Number of Members, 268, 10 elders, 26 priests, 8 teachers, 8 deacons. Baptized 35. Standing good.

Sheffield.—Number of Members, 470, officers not reported. Baptized 90. Standing good.

Troubridge.—Number of Members, 75, 2 elders, 4 priests, 0 teachers, 2 deacons. Baptized 74. Standing good.

Bedford.—Number of Members, 237, 18 elders, 13 priests, 7 teachers, 4 deacons. Baptized 21. Standing good.

Chalford Hill.—Number of Members, 153, 8 elders, 9 priests, 8 teachers, 5 deacons. Baptized 20. Standing good.

Warwickshire.—Number of Members, 104, 5 elders, 7 priests, 2 teachers, 5 deacons. Baptized 19 in the last three months. Standing good.

Littlemore.—Number of Members, 10, 1 elder, 1 priest. Baptized 3. Standing good.

Ireland.—Number of Members, 52, 4 elders, 3 priests, 2 teachers. Baptized 7. Standing good.

Grand total number of Members, 10,956. Baptized since the General Conference in April last, 1570.

AFTERNOON SERVICE.

Opened by singing and prayer.

The ordinance of the Lord's supper being attended to, elder Woodruff rose to state his motives for leaving England. His family were scattered; he had one child in the State of Maine, and an aged father and mother in Connecticut, and another child in Nauvoo, he could not think of the church leaving the United States, and these portions remain ungathered. If Israel was justified in taking up the bones of Joseph, surely he was so in taking his living father and mother and children from the midst of Babylon. It was therefore a sense of duty which called him away, and caused him to bid farewell to his friends in this land. It will of course be necessary for this conference to take a vote on the presidency in Britain. My return is hastened, the work is hastened. It has ever seemed to me that the Lord has driven me onward in his work. I have, comparatively speaking, been compelled to do the work of five years in one. I have printed the book of Doctrine and Covenants also the Proclamation, which would not certainly have been done, had not circumstances and the schemes of the enemy prompted it much sooner. I have visited many conferences, but not so many as I could have wished. I have inquired of the Lord respecting my departure, and I can come to no other conclusion than to adopt this course. I feel now that the time has come, after travelling 60,000 miles, and crossing the ocean three times, to go and gather with my brethren. There is strength in Britain and in British laws. That day is past in America. I am an American citizen and have a right to speak my sentiments; so long as you are protected by British laws, and are afforded equal rights with her other subjects, I say respect those laws, and be subject unto them. I love the land of my birth, and I love her laws, but not the mal-administration of them, for many of her rulers, are guilty of great injustice towards the Saints, and the judgment of God hangs over them. I hope then, that what I have stated will suffice in justification of my leaving you. It will, therefore, in the first place, be my duty to adjust matters with regard to the presidency, and I feel to recommend to your notice elder Reuben Hedlock to preside over the church in Britain, which was unanimously carried.

Elder Woodruff also recommended elder Thomas Ward as his first counsellor, which was also carried unanimously.

Elder Woodruff said he had another proposition to make with respect to another counsellor. He had asked the Lord upon this subject, and he would nominate elder John Banks to act as second counsellor unto the presidency, which was carried unanimously.

Elder Woodruff remarked that we had been expecting elders who had received their endowment to arrive in this country, but they now might not come, but probably go to the seed of Jacob in the West; but I trust there is sufficient wisdom and talent here to carry on the work. It is for you to rise up as men of God, that your course may be onward and increasing. Remember that the kingdom is rising in the West, that their eyes will be upon you, and their ears to listen to the report of your welfare. We have to lead the people there, and we have a great work to do. I remember the words of our beloved prophet; on one occasion he said, "I have one of the most important proclamations to make to you that God has yet given: as soon as the elders get their endowments, they may go both through North and South America, and build up stakes of Zion, as far as doors are open." We now leave the temple and city, as a stake and a monument of the industry and sacrifice of the Saint, at least until the indignation and judgments of God are past over. Any nation acting as America has done, in withholding justice, in refusing to defend her citizens from violence and death, will be punished, and is ripe for the judgments of God; and rest assured, brethren, that the church in the wilderness will look unto this portion of the church to assist and uphold them.

Elder Thomas Dunlop Brown then read a recommendation, that elder John Halliday preside over Bristol, Bath, and Trowbridge, and that elder Westwood labour in connexion with him. Carried.

Also, that elder George Halliday labour in connexion with elder Johnston, in the Cheltenham conference. Carried.

Also, that brother Henry Arnold preside over Mars Hill conference. Carried.

Also, that the branches connected with the Worcestershire conference, situated in Oxfordshire, be joined to the Warwickshire conference.

As the number of officers present had been omitted in the morning, it was then called, when the following appeared to be present.

President Woodruff, and his counsellors Hedlock and Ward; 1 patriarch, 10 high priests, 5 of the quorum of seventies, 72 elders, 61 priests, 20 teachers, and 10 deacons.

The meeting was then closed by singing and prayer, and adjourned until evening.

EVENING SERVICE.

Opened by singing and prayer, by elder W. Walker.

Elder Woodruff then rose to lay his own individual case before the meeting. Many inquiries had been made about emigration, and other things. I have a subject to lay before the meeting concerning my leaving. I wish to say that since I have been in Liverpool, I have been engaged in publishing the Doctrine and Covenants, and the Proclamation. The Hymn Book had been published before. I cannot feel to leave without settling my accounts honourably; no one shall say that we do not do justly with all men. We have on hand some 1500 Hymn Books, some 700 or upwards Books of Mormon, and about 2000 Covenants. I have about fifteen days to arrange matters in. By letter, received from Brigham Young, they determine to deliver the entire people, who will number at least from fifteen to twenty thousand souls. These have to be provided for with food for some twelve months, waggons, &c., and means to travel, and it will be a mighty struggle to deliver all the people, but they have determined to make the sacrifice. In Missouri, when the edict went forth for the extermination of the Saints, multitudes sacrificed all things, in order to assist each other. We want the Saints in Britain, therefore, to assist us in this migration. The temple has yet to be finished, and until the spring the tithing will be gathered, and I should be glad to take as much with me as I can. Perhaps our friends may say, that there have been a many calls for money, and so has it been in America, there has been a continual drain upon the Saints, by the many vexatious lawsuits which they have had to meet, as well as other things. The British Saints have come forward nobly, when called upon to assist the brethren in the building of the Temple. Some £220 has been donated since we called for assistance for the bell and clock; this is well, and I feel convinced that you will continue your efforts. I should wish the Saints, during the winter, to continue their exertions, when, afterwards, there will not be the same call upon their benevolence. It will be evident to all, that with the quantity of books on hand, that we should be glad to dispose of some of them, and the authorities in Nauvoo wish us to procure all we can on these things, and if any will loan money on the books, the presidency will refund the same, as soon as the necessary bills thereon are discharged. I now call upon the Saints, in the name of humanity, in the name of the Lord, and in the name of a suffering people, if there are any that can assist to do it—if any can lend money on our books to do it, not for any individual profit, but to assist in the great work that lies before us. And again, if any wish to render me any personal assistance to enable me to carry my family from the east to Nauvoo, to procure me a waggon and team, and necessities for the journey, it will be most gratefully received, and as a servant of God I make this appeal, and leave it with you to act upon such measures as you think fit, and God will help you according to the extent of your means and intentions in aiding his great work.

Elder Samuel Downes rose to say, that he had listened with much interest to the remarks that had fallen from the presidency this day, and it was very evident that our brother Woodruff will be called upon to assist others, as well as to have many privations to endure. He will undoubtedly want assistance. It has been thought

that we cannot do a great action, but it is a mistake, for I know that the Saints are the noblest people on the face of the earth; and my firm opinion is, that if not another were to be baptized, that the Saints would be enabled, by the blessing of God, to carry out all his great purposes, not waiting for others to assist, or for God to work a miracle to assist them. I would ask the Manchester conference, if they would like our brother Woodruff to go without our assistance? We have raised large sums of money, and now is a more important time than ever. Can we not, in the Manchester conference, pledge ourselves to raise £30 towards the removal of brother Woodruff? I cannot do much, but I will work a little on the principle of faith, and though I cannot tell where it is to come from, yet I will give £5 if the Manchester conference will give the other £25. I feel persuaded, too, that anything given to brother Woodruff, more than what he necessarily requires, will be freely given to others. He therefore moved, that the Manchester conference raise £30 for this purpose.

Elder John Druce seconded the motion.—Elder J. D. Ross rose to support the motion, and remarked that the brethren were always ready to assist, he knew it from his own experience, he had partaken of their liberality, and he trusted that they would prove that they were determined to assist in the work of the Lord, they had but to reflect upon the journey, and the importance of the present movements and he knew they would respond to it heartily.

The motion was then put to the meeting by elder Samuel Downes, with the addition that if there were any overplus, that it be given to assist in the removal of elder Clarke and his wife. Carried unanimously.

Elder Thomas Wilson stated that the Liverpool branch had agreed to give to brother Woodruff ten pounds. After some further remarks he sat down, supporting the motion.

Captain Jones remarked that he had seen these brethren leaving their property and paying their money out on the road in their flight from Missouri. Both of them had sacrificed their houses and their property beforetime, and what for? To come here to proclaim the gospel; we were therefore but giving them back what was their own.

Elder John Banks expressed his satisfaction at the liberal manner in which the Liverpool branch had come forward, though he could but expect it, as they had always done so. Edinburgh and Glasgow have determined to furnish what they can. He looked on the elders around him, and he was afraid that they would take offence that we only talked of Liverpool and Manchester in this work, and he would suggest that they also have the privilege of assisting in this work.

Elder J. D. Ross remarked that we had many Saints from other branches here, and would desire that they also have the privilege of aiding in the same work, and not by the exercise of faith alone, for it was by faith and works that we were to accomplish all things. We see a man in a boat, with a couple of oars, we will call one faith and the other works; now if he sets to work with the oar of faith only he is not likely to reach his destination, but will find himself pretty near the same spot; so also if he works with the other oar without faith; but it is only when both are conjointly at work together that the object is accomplished. I would suggest that elder W. Walker be appointed treasurer for this purpose.

Elder Thomas Ward rose to speak on the subject. He did not much like the subject of begging, but he had never been in circumstances like his brethren. He had not endured the Missouri persecution, neither were there many before him that knew what it was to be driven from the comforts of home before a lawless mob, suffering all manner of hardship, cruelty and death; but he fully supposed that if we were to change places with our brethren, we should feel exceedingly interested in the present motion; and when we considered how much the church in the West had to accomplish, we must be persuaded that they would be glad to get all the assistance that they could; he therefore most heartily supported the motion, and recommended that the delegates from the various conferences on their return lay this case before their respective conferences, and that they also have the privilege of assisting in the same. He sat down heartily supporting the motion, and doubted not but it would receive the warm support of all the honest hearted in the Church.

Elder Druce remarked that brother Banks had given a hint, brother Ward had spoken out, but he would make it as a motion that the brethren lay this subject before their respective conferences, and make the necessary returns with all possible speed. He looked at the trials, which they who now went forth into the wilderness would have to endure. We are sending out men to build up, and establish a place for us, they go in the heat of the day to labour, and if we be united and assist them, we shall benefit them and ourselves.

The motion was carried unanimously.

Elder Charles Miller said they had not been behind in Bradford—they had determined to present to elder Woodruff the sum of £5, and he felt persuaded that others would do likewise.

Brother Woodruff remarked that the exhibition of liberality manifested called forth the gratitude of his heart, and he hoped that the Saints would not forget brother and sister Clark, who had suffered very much in the cause of truth, and were worthy.

Elder Hedlock then rose to speak on the subject of emigration. He was much pleased with the spirit of liberality that had been exhibited, for he knew that it would be much needed, and whatever was done, he would wish it to be done as speedily as possible between now and the first of January. He wished the Saints to understand the position in which the church was situated in Britain. The Saints in America must either flee or die, or otherwise resort to the force of arms in their defence. He rejoiced that the Saints had decided to go into the wilderness rather than shed blood in their own defence. When we consider that to the church is committed a dispensation of Christ, that they have the authority of the holy priesthood, it gave him much satisfaction to see that they were willing to submit to the hardships they must encounter in order to enable them to accomplish the great work of God. He knew something of the labour they would have to pass through, before they procured themselves homes, and before they could reap the fruits of the earth for their support, and however hard the lot of English Saints might be, he could not but contrast their situation with that of their brethren in America. We would then assist the brethren by pecuniary aid, and by loans upon our works. The Joint Stock work would now come into practical operation, and we should be enabled to assist the Saints in their new home by carrying out to them machinery, and implements of husbandry; at the same time that we shall have the chance of opening a channel of commerce between them and this country. Shall we then give up, and declare we are weary in well-doing. No, no. Union of effort will now yield us a glorious triumph. Nauvoo has been the desire of many, but we find that the church is compelled to say, "give place, that we may have room." The whole land is Zion. The expenses to go by way of Nauvoo to the West would be much greater than to reach their destination by sailing round Cape Horn. Many, no doubt, have been making preparations to go to Nauvoo in January, now they were disappointed, and would have to tarry for a season. October will be the best month to leave this country, when he trusted there would be a company to go, whose presence would cheer the hearts of the Saints when they arrived upon that coast. The first trip might not be so profitable, but would, no doubt, pay; he therefore would encourage the Saints to endurance and patience, and the present difficulties and trials would be overruled for the good of all.

The meeting being closed by prayer, was adjourned until Monday morning, to assemble again in the Bridge Street Room.

Monday, December 15.

The Meeting being opened by singing and prayer, elder Thomas Wilson was chosen clerk of the conference, in the room of brothers Brown and Walker.

The case of James Galley, of Macclesfield, late presiding elder of that conference, was then brought before the meeting. Abundant evidence having been adduced that he was not a true believer in several of the great principles connected with the work of God in the last days, and the counsellors to the presidency having given in their opinions upon the subject, he was cut off from the church by the unanimous vote of the conference.

Brother Woodruff rose to remark that, as brother Dan Jones had been sent on

a special mission to Wales, by brother Joseph when living, he wished to see that appointment acknowledged by this conference; he considered it but just, and highly important, as brother Jones was the only person we had in this country who could speak, read, write, and publish in the Welsh language, he therefore proposed, that he receive the sanction of this meeting in his appointment, and that he preside over the churches in Wales, subject, of course, to the presidency in England. The motion being put was carried unanimously.

Elder Charles Miller rose to state, that in their deliberations in council, they had felt a strong desire, that this conference should give a written recommendation to brother Woodruff to take with him, testifying of our approbation and satisfaction with his labours since he arrived in England. Carried unanimously.

Elder Hiram Clark having presided over the Staffordshire conference, and being about soon to leave for America, he proposed that a successor be appointed, and he would move that elder John Mason be appointed to preside, and that elder George Simpson act as his counsellor. Carried.

Elder Ward made some encouraging remarks on the Joint Stock Company: noticed the providential rise and formation of the same, which, no doubt, would be fully completed to be made applicable to the present and coming emergencies of the church. Apologizing for his introduction of it at the present time, he sat down, when the business of the conference was resumed.

Elder Slater being about to leave for America, it was proposed that elder Thomas Margetts preside over the Leicester and Derbyshire conferences, and elder Wm. Cartwright act with him as counsellor. Carried.

Elder Charles Miller proposed that as there was an extensive field of labour in the Bradford conference, that elder Paul Harrison preside over Leeds, as a branch in the said conference. Carried.

It was then moved that Wapload, Mountain Chapel, and Holbeach, be organized into a conference under the name of the Boston conference, and that elder George Eyre preside over the same. Carried.

It was then moved and carried that elder George Robins preside over the Hull conference.

It was then moved and carried that elder Charles Phelps preside over the Isle of Man, and a part of North Wales, formerly the field of labour of elder Thomas Wynne, under the direction of the presidency in Liverpool.

It was then moved and carried that brother Jackson preside over the branches of York, Croole, Goole, and Rowcliffe in the Hull conference.

Proposed and carried that elder Brammer go to preside over the branch in Coventry, under the presidency of the conference.

Moved and carried that elder James Bayliss who had been labouring for two years at Littlemore near Oxford, that he remove to Cheltenham and labour with his hands for the support of his family, assisting in the ministry as the presidency there shall direct.

Elder Ward then laid the case of the debt incurred by a law-suit in the Cheltenham conference, before the meeting, urging the assistance of the Saints, proposing that the delegates lay the same before the churches on their return home, and also that elder Johnson have permission to visit other churches to raise funds for the liquidation of the same. Carried.

It was also moved and carried, that elder Peter M'Cue of Glasgow, preside over the Saints in Ireland in connexion with the Glasgow conference.

Also, that brother Job Salter go and labour at Chapel Allerton, in the Chalford Hill conference.

Also, that brother Moore, of Prescot, be ordained to the office of priest.

Elder Amos Fielding then rose to remark upon the Joint Stock Company. He referred to the general small origin of great actions and enterprises; he alluded to the case of an individual who commenced by using the adze in a ship-building yard in the small port of Whitehaven, who started business with a solitary schooner, by prudence, wisdom, and industry, becoming one of the first houses in Liverpool, who owned more ships than there are days in the year, until it had become proverbial that whatever wind blew it was impossible to blow wrong for them, and he deduced from this illustration what might be effected from the combined wisdom

and intelligence of the Saints, under the blessing of Almighty God. He referred to the passage round Cape Horn, to the facilities afforded for trade, hinting at the probability soon of there being a shorter passage, &c. It would be impossible, at the present, to follow our beloved brother through his very interesting, encouraging, and manly address, full of humour as it was, and delivered through his stentorian lungs with a point and force that will not soon be forgotten by any that heard it.

It was moved and carried, that elder Henry Cuerden, labour in Scotland, in connexion with elders Peter M'Cue and John Banks, as the case may be.

Elder Woodruff remarked that if any friends wished to send monies, &c., to their friends in Nauvoo, if they would have them duly made up, stating their contents, he would faithfully deliver the same to the respective parties.

It was then moved and carried, that elders Clark, Stratton, Sheets, and Slater have a recommendation from this conference to the authorities in Nauvoo, of their faithful labours while in this land.

Captain Jones then rose to remark on the new route to the west, by Cape Horn. He considered it strange that a son of Neptune, like himself, should be found upon that platform; it had been thought strange of old, that Saul was found among the prophets, and he considered it so that a sailor of the five oceans should be found that night amongst the sons of God in the last days. He stated that the passage round Cape Horn was by no means the bugbear it had been represented. Seamen had been wont to go too far to the southward, when, by approaching near the shore they avoided the rough weather which they had dreaded. There was also the passage through the Straits of Magellan, which would save some thousand miles, and which was neither dangerous nor difficult. He considered that the present movement of the church, in connexion with the labours of the Joint Stock Company, would work out a temporal salvation of the Saints, which until now they could not have foreseen. The Captain enlarged on a variety of subjects in his usual very interesting and clear manner, much to the gratification of all present.

Elder Hedlock spoke at some length on the subject of emigration, and the expenses, &c., which will, no doubt, be given hereafter, for the benefit of the Saints. He also moved, that the Saints in special general conference, assembled in Manchester, on the 15th December, 1845, deeply sympathize with the Saints in Nauvoo and the United States, in their oppression and exile, and do unitedly agree to assist them so far as in our power before brother Woodruff leaves, and after, by sending such supplies as we can command that are necessary to commence a settlement in the wilderness. Carried unanimously.

Elder Woodruff made some remarks on the exodus of the Saints from among the people by whom they were surrounded, to a land of which they knew but little, and he trusted, that in their struggles, they would not be forgotten by the English Saints. He knew that he was surrounded by honourable men and noble spirits, and he hoped they would do their utmost to uphold the presidency in this land after his departure, as well as the presidents of conferences, councils, and branches; he prayed that God might bless them and prosper them in their labours; he trusted they would ever seek for and hearken to counsel, and not be led astray by the devices of the evil one; remember that order is the law of heaven and of the kingdom of God, and we must seek to be fed through the head and not through the feet; let them take heed then that they be not ensnared; or because some woman had got a peep stone, and was picturing some great wonders, or may-be a priest had healed one that was sick here, and another there—let not the elders run after these things—such things were not given for the government of the church; it is to your presiding elders, and to your councils, that you are to look for direction and guidance. Healings and tongues are good; interpretations are good; so are visions, dreams, and prophecies; but everything in its own place. Satan would on many occasions tell them a great deal of truth, until he had lured them into confidence, when they would find themselves in darkness, and wandering from the truth. He exhorted them, one and all, to avoid these things, and seek for instruction through the channel in which God intended to give it. And furthermore, before he sat down he would exhort the elders and others, by no means to meddle

with the sects and systems of the day, they had done enough at this, and he exhorted them to adhere to the proclamation of the first principles of salvation, and God would crown their labours with success. He then referred to a probability that he was in England for the last time, that he might not again see their faces in the flesh; but he prayed that all might be kept faithful to enjoy that rest which remaineth for the people of God. Amen.

A hint was then given by one of the brethren, that in their communications with the presidency they send a postage-stamp when they wish an answer, as the expense incurred at the office in Liverpool was very great.

A vote of thanks was then given to elder Ward, as the editor of the LATTER-DAY SAINTS' MILLENNIAL STAR, for his valuable and instructive labours in that department.

A vote of thanks was then given to the officers of the Joint Stock Company.

The meeting was then closed by prayer.

W. WOODRUFF, President.
T. WARD, Clerk.

TO THE SAINTS IN GREAT BRITAIN, GREETING.

Beloved Brethren,—I feel it a duty devolving upon me at this important period of the church of Latter-day Saints, to address you, through the medium of the STAR, upon the important position that the church in Britain holds in connexion with the church in America at this crisis, and the necessary steps to be taken by us that we may facilitate the building up of the kingdom of God in these perilous times when men's hearts fail them; looking at those things that are coming upon the earth, and how we can be instrumental in assisting the spread of the gospel among the nations.

As duty calls our beloved brother Woodruff from the presidency of the church in Britain, to join his brethren in their exodus from the United States to seek a home in the wilderness, that they may rest from mob violence and oppression, and from an unprotecting and oppressive government.

It has again fallen to my lot, in connexion with our much esteemed brethren Thomas Ward and John Banks, to preside over the church in Great Britain, and I truly feel my incapability to discharge such an important trust, and to follow, at this present crisis of the church, in the footsteps of president Woodruff, whose experience and opportunity in acquiring a knowledge of the principles of salvation, has far exceeded mine, and whose standing in the church merits our confidence and an united observance of his council. In discharging the duties of my office I rely wholly upon the Spirit of God to guide into all truth, together with the wisdom and experience of those who are immediately associated with me, and the united efforts of the officers and members in their respective callings in the church, to maintain that order and union of effort for the well-being and up-building of the church of God, that should always characterize the Saints of the Most High. I shall at all times endeavour to maintain the organization of the church of God, as organized by Joseph Smith, sen., and Joseph Smith, jun., Sidney Rigdon, and F. G. Williams, in the house of the Lord in Kirtland, state of Ohio, on the 6th day of April, 1836, according to the wisdom and revelations of God, through Joseph Smith our late prophet, and uphold the twelve apostles as his legal successors, according to the order of the holy priesthood, and sustain all the authorities of the church in their respective offices and callings, and study the well-being of all the members; and I feel assured that the presidents of conferences and branches, and all travelling elders and Saints in Britain will unite with me in bearing off the kingdom of God in this land to his honour and glory, and the salvation of all its

members. While all men's hearts are failing them for fear, and a gloomy foreboding of events hang over the nations of the earth, and the great men, the rich men, and the kings and presidents of the earth are at their wits end to know how to devise regulations and laws to meet the crisis of events that present themselves on every hand—the Saints are not without their forebodings as to the future, for the hand of oppression and mob violence, and the refusal of the government of America to protect its own citizens, has brought a change of circumstances and prospects to the whole church; and the only alternative left for the Saints in America, is to defend themselves against a lawless mob, led on by priests and evil designing men, or to remove into the wilderness out of the way, while the Lord pours out his judgments upon the people that refuse the gospel of Christ. Were they to choose the former they might defend themselves at the expense of thousands of lives, while by choosing the latter, they will save bloodshed and maintain the order of the church, and plant themselves in a land free from mobs, and form a nucleus around which may gather all the honest in heart, where they can keep the law of God and become a great and mighty people, and be in a position more preferable for the spread of the gospel upon the islands of the sea, and the remote nations of the earth. I am aware that the proclamation of the twelve apostles declaring their intention to remove the entire church, amounting to near 30,000 souls, from the state of Illinois and other states, in the spring of 1846, has caused a deep sensation throughout the whole church, at a time when all the Saints, by their exertions, had succeeded in the midst of poverty, vexatious law-suits, mobs, and murders, in raising a city, and cultivating extensive farms (sufficient to support a population of 20,000 inhabitants) from the state of nature, and who, by industry and the liberality of the Saints, had erected a house of worship to the honour of God, where all expected to receive the blessings of the holy priesthood—where the Saints scattered abroad intended to gather together and enjoy the benefit of their labours, and worship God according to the laws of heaven; and at the moment the feeling forces itself upon the minds of the Saints that their hopes and expectations are lost, and that they are cut off from the gathering, and deprived of their labours, and blessings, and enjoyments of the same, at a time when their expectations were about to be realized, and hundreds were preparing to join their brethren who had gone before them, to assist in preparing a home for their friends. The British and American Joint Stock Company being nearly completed, and ready to commence operation in trade for the benefit of the church and its members, by establishing manufactories to give employment to the poor on their arrival at their destination, and open a trade for the benefit of the Saints in both countries, was a matter of great importance. But let the Saints be faithful and they shall yet realize their expectations, for at this important period in the history of the church, it becomes the duty of every Saint in Britain to rise up in the spirit and power of God, and in the faith of the gospel of Jesus Christ, and maintain the order and organization of the church, and sustain the twelve apostles who are struggling with opposition of every kind, and lend a helping hand to the Saints in America in this hour of trial. While we have our homes and firesides to comfort us, remember that our brethren are journeying on the wide prairies, enduring the inclemency of the weather, during a journey of about 1500 miles, and will have to build houses before they can inhabit them, and cultivate farms before they can reap the fruit thereof.

Were the objects of the church only of a worldly nature, and the blessings to be enjoyed only of this life, we might despair of success, and ere the church had endured so much persecution have abandoned the idea of gathering together of the Saints, and ceased to build the temple of God. But when we consider that the objects of the church are of a more noble and glorious nature, and that through obedience of the gospel, we have the testimony of the spirit of God to witness to the truth of the fulfilment of ancient and modern prophecy, and that God has spoken from the heavens, and has sent forth a message to the nations of the earth to repent and prepare for the second coming of the Son of Man, and commanded his servants to go and preach the gospel, first to the Gentiles and then to the Jews, that Zion and Jerusalem may again be built up, and his covenant made to Abraham be fulfilled in the salvation of his people. Having engaged in so glorious a work, with the word of God pledged that his kingdom set up in the last days shall not be

destroyed nor given to another people; and while he is at the helm, let not the Saints despair nor be discouraged, but let the Saints trust in the arm of Jehovah, and let our faith be centred in Him and there is no obstacle but what we can surmount if we are united. And although we leave the temple of God for a season as a monument of the industry of a persecuted people, we leave it in the hands of God, and go forth to the wilderness where a more extensive field of labour opens before us—where there is more room to settle the people of God, out of the way of mobs and persecutors. Here the Joint Stock Company can exert their nerves more extensively and to a greater advantage, by erecting manufactories to assist the poor, and by sending ships to all parts of the world, conveying the gospel to them and gathering out the Saints.

Let the members of the Joint Stock Company now do their duty and we will soon have ships sailing on every ocean, and the islands of the sea will hear the sound of the gospel, and the north will give up, and the south keep not back, and we will bring the sons and daughters of God from the ends of the earth. When we behold the magnitude of the work, we find that the state of Illinois would not hold them; but when settled in the west there will be room enough. The emigration of the Saints will be stayed only until next September, and I would recommend the Directors of the Joint Stock Company to purchase a ship as soon as possible, and to fit out a company of emigrants, together with articles of trade suitable to the South American trade, and necessities for the Saints in their new home; and on the return of the ship to bring home a cargo for the church. By carefully managing, all the poor may go and join their friends sooner or later. I would also recommend, that we commence trading wherever we can advance the amount of capital of the company, for the benefit of the church, for the time has come, when we as a church need capital, in order that we may carry on the work of the Lord.

Let the funds of the company on their complete registration be paid and deposited in the bank, until such times as we can use them for the benefit of the company and the promotion of the work of the Lord. Let the presiding elders of conferences and branches of the church in Britain, together with all the Saints, rise up and magnify their calling, sustain each other, and maintain the order of the kingdom of God committed to their charge. Suffer not strange spirits to creep into your midst.

Let the Saints who were intending to emigrate to New Orleans prepare to go next September to California. The expense will be more than to Nauvoo, but cheaper in proportion to the distance. The expense will be about £9 each adult, including all provisions for six months. Infants free.

In the fore part of January I shall issue a circular, containing a review of the persecutions, and a description of Oregon and California, together with the necessary articles to take with each emigrant, and a list of provisions and expenses of a journey to that country.

Praying the Lord to bless the efforts of his people to promote the latter-day glory, I remain, dear brethren, your humble servant,

REUBEN HEDLOCK.

IMPORTANT NOTICE.

President Woodruff having now made arrangements to leave this country on or about the 12th of January, it is necessary that parties having business to transact with him, will please to attend to it at the earliest possible period, as there is every probability that he cannot receive communications after that date.

Any letters, with remittances for friends in Nauvoo, entrusted to his care, will be duly and punctually attended to.

Latter-day Saints' Millennial Star.

JANUARY 1, 1846.

MOST periodicals of the day, at the close of the year, are apt to take a retrospective view of the past, and in some measure to anticipate what will characterize the eventful year about to be ushered in.

We need not, however, enumerate the events that have marked the history of the church of Christ during that period; to every true-hearted Saint, the events that are passing roll not onward in their course without his notice; they are to him as so many road-marks that mark his progress in the path of truth, whilst, at the same time, they are as an index in regard to the whole work of God.

Man sees not as God sees, and it is only when events have transpired, when measures are determined upon, that we behold the finger of God in it, and rejoice with our whole hearts at those things, which, in their first aspect, appear big with evil.

Thus it is at present, we may truly say, with the church of Jesus Christ of Latter-day Saints: we behold the results of the wickedness and imbecility of the United States' government, in withholding the common rights of humanity, and the protection due to all her citizens, from the Saints, to be calculated, notwithstanding the interests and purposes of the wicked, to be for her good.

In the first place, by opening to the understanding a clearer view of the important position which the church occupies; and, secondly, by thrusting them out from Gentile thralldom, to occupy their right position among the nations of the earth, and diffuse around them, to the seed of Jacob and to the world, that testimony which must be heard before the end comes.

One thousand eight hundred and forty-six, then, bears promise of being a most eventful year for the church of Christ.

Will the Saints be prepared for it? We think that we can fearlessly answer this question, and say, **THEY WILL!**

We would wish to be understood, that we mean the truly honest in heart, and not any one who cherishes the spirit of apostacy and rebellion; such characters the fire of persecution will consume, and the confusion of events overwhelm with destruction. Not so with the true people of God. The coming year that approaches them, dawns upon the Saint, flashing with corruscations of great events to come—the exodus of the people of God from the territory of the United States—the present political aspect of affairs, all intimating a day of trial and trouble to the nations, and to the Saints a day of watchfulness and triumph.

Gird up, then, the loins of your mind, hoping unto the end, and God will bless you, and great shall be your reward in the world to come. Amen.

We cannot close our remarks at present, without referring our readers to the minutes of the conference, in our present number, and especially to the very encouraging position of the church, at the present time, in the British Islands.

We find, by as correct an estimate as we have been enabled to make, that the number of members is 10,956, whilst the number added by baptism since the

general conference in April last is 1,750, exceeding in eight months several former years!

In our capacity as editor, we feel to thank the purchasers of the *STAR* for their patronage, and pledge ourselves, in the momentous period approaching, to afford them all the information we can obtain in reference to the church in the west, to the proceedings of the Joint Stock Company, as well as such necessary geographical and other instruction as the advancing circumstances of the Saints require, and which may be more or less beneficial to all.

Praying that the blessing of God may be with us in our labours, and with the Saints throughout the world, we conclude by wishing to every one worthy thereof,

A Happy New Year.

NEWS FROM OUR MISSION IN THE PACIFIC.

Dear Brother Young,—I wrote you a long letter while on the passage and closed it at this place, and gave it to brother Grouard, requesting him to forward it to Tahiti; but he heard me read the letter, and he made objections to some of it, for I had expressed my feelings pretty warmly respecting some of the officers and passengers of the ship. I told him if he had a mind to copy the letter and leave out those harsh sentences he objected to he might, but send me the original by the first opportunity. I have received a visit from him within a few weeks; while here I asked him about the letter. He told me he had written you a letter in his own name, but he said nothing about mine, nor did he bring it to me. What his objects were in so doing, are best known to himself. But as I have mentioned in several letters that I had written to you, I thought it proper to give this explanation that you might know the reason you had not received it.

When I came here, I found four Americans in company about to commence building a vessel. They were then gathering materials from the wreck of a French ship, that had been cast away here a few months before. They soon after employed three foreigners to help them; two Americans and one Scotchman. To these I commenced preaching, and in a few weeks I baptized six of them, and the seventh requested our prayers. But as he has been an old resident among these islands, he at last boldly confessed that he loved lewd women and rum too well to give them up yet, and he would run the risk a little longer; though he does, and always has, treated me with much kindness and generosity. They have got along very well with their vessel; her frame is all done and ready for planking, and they have got above half of them sawn, and will soon accomplish the other half.

She is built of tamana wood: this is a species of mahogany, and is very durable. She is modelled for a staunch fast sailer of about one hundred tons burthen. Their skill in ship building has by far surpassed my expectations. They are anxious to know what you would advise about her; whether to sell her after we get to Columbia river, (for we expect to go home that way; several of them have native wives that belong to the church, and they all wish to go to Nauvoo, and we think that will be the nearest and best way home,) or to keep her in the church to aid the spread of the gospel in the Pacific, and the gathering of the saints from among these islands.

The Lord has greatly blessed my feeble efforts to spread the gospel. I have baptized fifty-seven persons on this island, and they are all here now but one; he went to Tahiti.—among them are the queen, who is heiress to the crown, a deputy king and his wife and daughter, a girl about fifteen, the head chief and his wife, these are adopted parents to the queen, and several of the subordinate chiefs: so you see the reins of government are within the church, and it has blundered me into a very awkward position, for if you will allow me to speak jestingly, I am *prime minister of the island*. My counsel is sought for in most law cases, though it is my endeavour to keep clear of them as much as possible. But there is a pack of outlaws of both sexes that make much disturbance, and when I am on an oppo-

site side of the island, they will come there sometimes at midnight and wake me to know what to do.—But as the Mormon influence on this island is already exciting the jealousy of some Mormon-hating ship masters from the United States, I think it wisdom to keep clear of their laws as much as possible; at any rate I think I have nothing to do with them, and I often tell them I did not come here to make laws or to see them executed, but to preach the gospel of our Lord and Saviour Jesus Christ; and when I had done that I had discharged my duty, and those that come into the church will have to be ruled by the laws of the church, and this is the end of the matter: but I am not allowed to rest here, and so I have to do the best I can. But a little advice from you on all of these subjects, I can assure you, would be very acceptable.

Will it move a feeling of compassion for us, when we tell you, that neither of us have received a word from any of our friends in America since we left there? Surely, can it be that we are forgotten by all? We did every thing, I thought, that we could do, before we left New Bedford, to have the brethren there forward letters to us, and we have been away nearly a year and a half, and not a word yet; and ship after ship has been here direct from there, and not a word from anybody but Mormon eaters, and they have news enough for us: such as "Joe Smith is dead," and "Daniel Butler has denied the faith, and gone back to New Bedford, and "the church is all broken up and going to the devil." But all the satisfaction such fellows get from me is, that if one-half of the church is shot and the other half have denied the faith, *I know the work is true*, and, by the help of God, I am determined to make all the noise I can about it, and spread the gospel to the ends of the earth, the Lord giving me time and strength to do it.

Though, by the by, I am happy to say that, not all that visit here are not all of this caste, though there are some noble exceptions. While brother Grouard was here, we were visited by a ship called the Caroline, Capt. Daniel McKenzie, of New Bedford, and he was twenty-eight days from the Sandwich Islands; while there, he was much at Dr. Winslow's, one of our fellow-passengers on board the Timoleon; they had received a letter from me a few days before, in it I had given a sketch of my success here, and also spoke of the English missionaries—their visit here—my bearing testimony to them of the truth of this work, &c. &c.

He had read the letter, and hearing my name, (as he said) often mentioned by the Dr. and his wife, it had created an anxiety in his mind to visit this place. I found him to be the most agreeable, intelligent, and interesting shipmaster that I was ever acquainted with. He stayed several days, and said he should have been glad to have staid a month. He is a religious man. We investigated the latter-day work considerably; he was much pleased with it, said it was the most like the gospel of Christ of any creed he had heard of yet, and he was determined on investigating the matter more fully. I let him have the last Book of Mormon I had to spare, the last Voice of Warning, and the last O. Pratt's pamphlet.

If I get no news from home till the vessel is gone, I take it for a sign that my mission is up, and that I am at liberty to go away in her, and scramble up what I can to go with me. I know that Brother Rogers is head of the mission, and that I am to obey him; but I have not had a letter from him in six months: but I have often told the people that there would an elder come to take my place, and they are depending on my word, and I do not like to disappoint them.—They often ask if you will send a man like me, I always tell them that I hope they will send a man that they like better. They would like a friendly, candid, virtuous man; bad as they are, they will reject any thing like licentiousness in the conduct of an elder—such an one they would soon banish from the island. It is but a small part towards making saints of them to get them no farther than to barely baptize them. They are so established in their old sinful practices, that like the children of Israel that went out of the land of Egypt, they that were twenty years old and upwards never reached the promised land, (two excepted.) But still, I know that faith and patience work wonders and I am not yet discouraged.

Perhaps you might ask how I get along in the language? I would answer, that I can explain almost any passage of scripture after a fashion; but their language is so deficient, and the translation of the Bible is so imperfect, that it is hard to make them understand the plan of salvation. I honestly believe that all that has been done by the English missionaries, has been done, not with an eye single to the glory of God, but with an eye single to the lining of their own pockets. They have not less than three editions of the Tahitian Bible and Testament, and now they are gone home for the fourth. The people on this island have to take the first edition (which they call the best) to translate the last by, or they cannot understand it; and every new edition they raise on the price; the last are two dollars apiece.—What knowledge we have obtained of the language is by hard study, and not by the "*gift of tongues*." And I can tell you, that those that are sent to people to whom they can preach in their own language, get rid of a job that we have to contend